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THE PAPAL HIERARCHY:

AN EXPOSURE OF THE TACTICS OF ROME

FOR

THE OVERTHROW OF THE LIBERTY AND
CHRISTIANITY OF GREAT BRITAIN.

BY

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London:

HAMILTON, ADAMS, & CO., PATERNOSTER ROW.

EDINBURGH: ANDREW ELLIOT, 17 PRINCES STREET.

1878.

110. k. 720

EDINBURGH :
PRINTED BY LORIMER AND GILLIES,
31 ST. ANDREW SQUARE.

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THE PAPAL HIERARCHY.



CHAPTER I.

ENGLAND RISES AND FALLS WITH PROTESTANTISM.

IT is now five centuries since England^r and Protestantism began to be spoken of in the same breath. In the days of John Wicliffe, when darkness was spread on the face of all Christendom, and the nations lay sleeping in the chains of Rome, Protestantism, then known by the name of Lollardism, came forward, and, taking England by the hand, led her into that road which she has since pursued with such signal blessing to herself, and not less benefit to the world.

Protestantism found England bond, and it made her free. It found England dark, and it kindled in her sky the lights of philosophy and letters. It found England low, and it raised her up and taught her to sit on high amid the princedoms of the world. Year by year, and century by century, the union between the two, cemented by reciprocal services and blessings, waxed ever the stronger. In a word, England and Protestantism came to resemble the twins of

classic story, of which it is recorded, that they revived and flourished together, and together sickened and died.

The most cursory retrospect of our country's history is sufficient to attest the truth of our statement. At all points of their career, Providence is seen measuring out an equal destiny to England and Protestantism, and linking the fortunes of the two in close relationship. Never did England forsake the guide of her youth but there came some sudden calamity to rebuke her folly and punish her madness. Never did she turn away her face from the sun of Protestantism but she found that she had turned from light into darkness, from prosperity to misfortune, from renown and dominion to weakness, disgrace, and contempt. Groping in the night which had again descended around her, and stumbling along in the road of disaster, her arms humiliated, and her councils distracted, it was only when she retraced her steps, and sought again the light of that star which first rose upon her in the days of Wicliffe, that she found herself treading once more the path of safety and the road to greatness.

The dawn of the English liberties at Runnymede was contemporaneous with England's begun resistance to the Papal Power, and from that day to this England has risen or fallen according as it faithfully upheld or basely deserted the principles of the Reformation as embodied first in Lollardism and next in Protestantism. Need we recall the disastrous reign of King John, the craven who accepted on bended knee his crown from

the hands of a papal legate. In the reigns that followed we trace the clouds gathering or dispersing, we see fortune brightening or calamity lowering on England, according as the sovereign bore himself independently of Rome, or bowed down in ignoble subserviency to it. We need not relate how the star of England rose into the ascendant under Edward III., the heroic monarch who refused to pay the 1000 marks of tribute which the popes had exacted of his predecessors in token of vassalage. In the days of Edward's successor, Richard II., England took a step backwards in the cause of Bible truth, and instantly her sky became again overcast. In this reign was passed the first persecuting edict against the disciples of John Wicliffe. The act was followed by instant calamity: insurrections and conflicts chastised the nation, conspiracies pursued the king, and at last, driven from his throne, he perished miserably in the castle of Pontefract. In the following reign, that of Henry IV., England took yet another retrogressive step. It was now that the Statute Book was for the first time disgraced by the infamous law for the burning of heretics. From that time neither the nation nor the king knew rest: the people had to pour out their blood on the fields of civil war; the nobles shed theirs on the scaffold; and the king's brief reign closed as it had been passed, in gloom and disaster. Under Henry V. the persecution of the Lollards continued, and so too did the national distractions and calamities. In this reign the illustrious Lord Cobham, and many

others of holy life and pure faith, were committed to the flames ; but the authors of these martyrdoms were also the instigators of the war with France, a folly and crime which filled up the cup of a suffering people, and completed the sin of the royal House, inasmuch as, although it gilded the arms of England with a transient gleam of foreign victory, it cost the monarch his life, and ultimately drew upon England herself the tempests of civil war, in which the Plantagenets, who had enacted the edict *De Hæretico Comburendo*, for the rooting out of Lollardism, were themselves rooted out.

The full blaze of England's greatness did not begin to shine out till towards the time when she renounced Popery as the national creed, and adopted the Protestant faith. The abolition of the Pope's supremacy in her realm was the last hour of her slavery and the first of her true liberty. England had no sooner passed this bold measure than she found herself standing abreast of Spain and France, the two powerful and brilliant monarchies which, in the morning of the sixteenth century, divided between them the admiration and obedience of Europe. Not long did these three stand abreast, the equals in power and influence. England, her Protestantism feeding the springs of her greatness, began to move forward and put herself in advance : France and Spain, Rome pressing upon their energies, began to lose ground. As England's Protestantism strengthened, so her glory began to shine out and spread abroad ; and in the same ratio did the

strength of her two great rivals ebb away, and their splendour wane. How surely, even then, might it have been predicted that the day was rising on the one, and that the night, thick and murky, with the vapours of superstition and the storms of revolution, was descending on the other.

The personal faults of Henry VIII. could not counteract the power of the Protestant principles that inspired the policy of his government. All through his reign, despite the vices and crimes of the king, Protestantism is seen bearing onward his realm to a height of greatness and a measure of freedom it had not before attained. This prosperous condition of affairs continued during the reign of Edward VI., the "English Josiah." Mary, who succeeded, reversed her father's policy, and at the same time reversed the nation's destiny. The star of England again suffered disastrous eclipse. The proud and prosperous England of Henry VIII. disappeared, and the England of King John seemed to have come in its room. For a few years we had to submit to the ineffable humiliation of having the most abhorred tyrant of modern times for our titular king. The Roman religion, with its inevitable accompaniment the stake, was restored, and with it came insurrections, wars, contempt abroad, and manifold suffering at home. The pulpits were without eloquence or piety, the schools without learning; the marts without commerce; and the country lay cowering under the atrocious tyranny which frowned upon it from the throne and the judgment-seat. England,

like the felled ox, sunk down at once in paralysis and torpor.

In a few years this portentous night passed. Elizabeth mounted the throne, and the Protestant faith returned once more to the altars and the hearths of England. A noon of prosperity and splendour now burst upon the country. The genius of the nation, long folded up in the chilly air of superstition, opened out into a breadth and richness of faculty, a robustness of reasoning power, and a splendour of imagination which surpassed the most brilliant intellectual eras of the world's history. Philosophy investigated the laws, and science unveiled the wonders of nature; poetry awoke her lyre; industry braced her brawny arm; art recovered her forgotten skill; mighty champions arose to fight our battles by sea and land, and the Principalities of despotism, secular and spiritual, quailed at the name of England. To the heart and soul of the English people did Protestantism penetrate. Its power was attested by happy, because virtuous homes, and by numerous spectacles of patriotism and public worth.

The successor of Elizabeth, James I., losing faith in the power of Protestantism, or rather becoming afraid of it, pursued a shifty, truckling, and semi-popish course. In due time his unprincipled policy bore fruit in the decaying strength and vanishing prestige of England. His son, Charles I., carried to a yet greater length the example his father had set him, of retreat from the Reformation, and advance towards Rome, and in the same proportion did the misfortunes

of his house and the calamities of his kingdom increase. The nation was broken in two; war fell out between the Court and the Parliament; and the tragic sequel enacted on the scaffold at Whitehall, it needs not that we should relate. The times that followed were unsettled and stormy; nevertheless, under Cromwell, Protestantism became once more the guiding-star of England. With wonderful recuperative power, the country mounted up to almost what it had been under Elizabeth. From our little isle orders went forth which foreign nations heard and obeyed. The name of England again recovered its former prestige, and its flag was triumphant on the ocean. The reigns of the last two Stuarts, Charles II. and James II., were of all others since the Reformation, that of Mary excepted, the most popish, and they were also the most calamitous; the country which under Elizabeth had defied the Armada, under James II. had its ships burned in its own harbours. Home suffering and foreign contempt culminated at last in the expulsion of the Stuarts from the throne, and in their flight from a land which they had brought to the brink of ruin.

If the country uprose it was under the old flag. Across the sea came William of Orange, with the motto blazoned on his banner, "For the Protestant religion and liberties of England." With William III., Protestantism ascended the throne of England, to become the throne of Europe, and in due time, in a sense, the throne of the world. To this height of

CHAPTER II.

A WARNING VOICE—THE ENEMY'S ADVANCE.

SO long as half-a-century ago a voice was heard speaking to England, and warning her that she had begun to wander out of the path into which the father of the Reformation, John Wicliffe, had conducted her, and bidding her beware, for that danger was before her. From whom came that voice? From some crazy enthusiast, or some hair-brained fanatic, whose disordered imagination mistook the new forms which truth at times puts on for the dark spectres of a defunct superstition? No! He who sounded out at this early hour this warning to England was a man of undoubted courage, of acknowledged breadth and clearness of view, as well as commanding eloquence. The voice was that of Robert Hall, of Leicester. In his "Review of Birk's Lectures," he says:—"Innumerable symptoms appear of a disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly

drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a system, once so obnoxious, had undergone some momentous revolution. We seem on this occasion to have interpreted in its literal sense the injunction of hoping all things, and believing all things. We persist in maintaining that the adherents of Popery are materially changed in contradistinction to their express disavowal; and while they make a boast of the infallibility of their creed, and the unalterable nature of their religion, we persist in the belief of its having experienced, we know not what melioration and improvement. In most instances when men are deceived it is the effect of art and contrivance on the part of those who deceive them; in this the deception originates with ourselves; and instead of bearing false witness against our neighbour, such is the excess of our candour that we refuse to credit the unfavourable testimony which he bears of himself." In his fragment on Popery he says:—"When two parties, each formidable for their numbers and the weight of their influence and property, are animated by an equal degree of zeal, it is natural to anticipate the final success of that which possesses the most inherent strength; but if one be torpid and inactive, and the other eager and enterprising; if one reposes on its arms while the other is incessantly on the alert, such a difference in spirit is sufficient to annihilate the greatest disparity of force, and to incline the balance on the side in which superior

vigour is exerted. This, if I am not greatly mistaken, is pretty nearly the case at present between the Protestants and the Papists, at least as respects their situation in these kingdoms." Such is the voice that comes to us from the grave of Robert Hall.

Had Hall lived to our day how much more lively would have been his fears, and how much more energetic his warnings ! The little cloud of 1824, which showed itself on the horizon no bigger than a man's hand, has since assumed prodigious dimensions, and now darkens great part of our sky, portending tempest, if not night. It enlarges from one year to another, and duly as its folds expand, and the darkness grows, the protestations and assurances wax ever the louder that there is no danger in that cloud, that no bolt—no, not even a spark of electric fire will it ever emit ; and that the hour is near when, by some marvellous and inscrutable agency, it will be made to vanish, and never be seen more. Meanwhile, these fond auguries are not realised, the good time so confidently foretold does not come, the cloud still hangs above us, and instead of retreating keeps all the while advancing—steadily and most persistently advancing. One noble family after another goes over to Rome, carrying with them their wealth, their lands, their prestige, to swell the ranks of the ultramontanes ; but only timid men, it is held, can see in this any weakening of British Christianity and liberty, or any accession of strength to the cause of a foreign tyranny. It is

held to be courage to despise all this, and wisdom not to see danger in it.

Meanwhile that the men who are to live after us may have some materials for judging, and be able to say on which side lies the wisdom, and on which the folly, let us note down briefly at this stage of our discussion a few, and only a few, of the more outstanding and *notour* facts. Does increase, somewhere about tenfold since 1824, in numbers, in wealth, in dignities, in the prestige of names, in positions of vantage, in courage, in hope, in audacity, certify a party as on the road to success, then the Romish party are most surely marching on to victory. It is not a popish tent, pitched here and there at wide intervals in our country, that we now descry, as in the days of Robert Hall; it is an army that is encamped on our soil,—an army numerously officered, equipped with every arm of strength,—an army that has discovered the art of sustaining itself from the country which it invades, and which, strategically disposed and set in battle array, waits the signal to strike. Let the eye light where it will, it descries the presence of this old enemy of Britain's liberty. It sees a "little Rome" in the bosom of our Parliament; a close-knit phalanx sitting under the "tiara and the cross keys," and taking upon them, in their master's interests, to stop the legislation of the empire at their pleasure. It beholds a second "Peter's chair," set up at Westminster, and not a Papist is there in all the land who does not see in that chair a power greater than the

throne. Not a branch of our national service is there which Rome has not managed to convert into a channel for the diffusion of her influence, and the extension of her action. She hopes thus to conquer by our power, and spread herself abroad on the wings of our progress. She has succeeded in planting her chaplains in our army, in our jails, in our poor-houses, and now also in our navy; and, we fear we must add—although she modestly does not boast of it—in not a few of our pulpits. She sets down a convent here, she erects a monastery there; in short, a prison, of which the priest carries the key, and administers the government, while the soil which its walls enclose is so much land reft from under the authority of British law, and the protection of British justice, and with all that live upon it, put under the sole and irresponsible rule of canon law. She presents herself at the door of the British Exchequer, and returns year by year laden with a million of English money. She has thus become, though not one of the established churches of the nation, one of the endowed faiths of the empire. To her priests and vicars apostolic in Great Britain she has now added bishops territorial, and has established her hierarchy in each of the three kingdoms. Canon law, the one authoritative and divine rule of faith and life, to which all must be subject who would hope to escape the Pope's anathema here, or see paradise hereafter, she has proclaimed, and made of force in Ireland, and now also in England and Scotland. By it she is governing, as we shall afterwards show, the Papists of

Great Britain, and she is employing it, as we shall also show, for moulding tools for subjugating the Protestant population, and effecting a sweet simplicity of rule in the whole kingdom—the rule of ultramontane tyranny.

These things, to our plain sense, indicate advance, rapid and formidable advance, on the part of the Church of Rome in Great Britain. They constitute a crisis, if ever there was, or if ever there can be a crisis, in our relations to that power, and surely it becomes every loyal subject of his queen, every lover of his country's liberty, and every friend of the Gospel to ponder his own duty at this juncture, and ask what he can do to arrest a power which, day and night, is working with viewless but inexorable might to change opinion, undermine the bulwarks of order, and lay our throne in the dust, and on the ruin of our religion and liberties to erect its own dark dominion. It is further to be borne in mind that to all the arts of seduction and conquest which the experience of a thousand years has taught her, Rome has now added the tremendous force of Infallibility. Infallibility gives her a unity of counsel, and a promptitude and concentration of execution she never before possessed. She issues her fiat to the hierarchy, the hierarchy sends it onwards to the priest, the priest proclaims it to his flock, and with force as swift, as silent, and as resistless as that of gravitation, or as omnipotence itself, it speeds on to the extremities of the catholic world. Ever and anon these fiats are traversing Christendom, and Rome's will is being done.

Meanwhile we lie sunk in deep sleep. We prolong that fatal slumber from year to year, and from decade to decade. Rome, whose eyelid has all the while never closed, nor her hand ever been idle, is winning post after post, and continually pushing her lines nearer the citadel of our liberties. She now taunts us with her success, and bids us stop her if we can. Nearer every hour comes the cloud bearing in its bosom the hurricane. Is it too late to awaken now? Too late, we fear, to prevent the tempest bursting, but not too late, we trust, to mitigate its force, and set limits to its ravages. Such is our trust in that Power which on so many former emergencies, when destruction seemed to hang over us, has interposed for our country, that we believe the religion and liberties of Great Britain will not be permitted utterly to perish. But they must pass through the fire. Had we earlier awoke, had we sooner grappled with this great enemy, on a footing at once true to Protestantism, and yet not intolerant towards Romanism, we should have saved much that now we shall inevitably lose. And the longer we postpone the struggle, the greater that struggle will be. A few years more and the tempest will be upon us : and then, when the great winds are abroad, and the thunders utter their voice, and the darkness is unbroken save when the lightnings kindle it with their flashes, we shall reflect with sorrow that the time for the repair and strengthening of the national edifice of our liberties is past, and that now nothing is left us but

to wait till the elements have expended their fury, and in the returning calm set about gathering the scattered stones, restoring the old foundations, and raising up the fallen pillars in the overturned temple of our faith and freedom.

CHAPTER III.

THE PAPAL HIERARCHY — DIFFERENCE BETWEEN A PRIEST AND A BISHOP—ROME'S RELIGION TOLERATED, HER GOVERNMENT FORBIDDEN.

IT is the latest move of Rome in our country which we are specially to consider. In 1850 she set up her hierarchy in England; in the present year (1878) she has re-established it in Scotland. We are to inquire, What is the peculiar significance of this act? Is it an affair of titles merely? Is it simply a matter of ecclesiastical arrangement, which concerns only Rome herself? or, Will it affect the Christianity and liberty of Great Britain? And how, and to what extent?

In order to the full understanding of this matter, it is necessary to go back to the era of the Reformation, and note what was then done. At that time the jurisdiction of the Pope was abolished in our country, and that special class of functionaries to whom alone it belongs to administer the Pope's jurisdiction were expelled. We enacted, under certain penalties, that no one should henceforth accept title or designation from the Pope, at least such designation as carried

with it a power of governing in the Pope's name. The popish bishops had it thus in their option to demit their territorial titles, or depart the kingdom. But though we drove away the *bishop*, we permitted the *priest* to remain. Why this distinction? Our fathers knew what they did when they said to the bishop, "You must go," and to the priest, "You may remain."

What is a priest? A priest is a simple missionary, or preacher, or sacrificer. He can baptise, and he can say mass. He can teach every dogma of the Roman creed, and he can practise every rite or ceremony of the Roman worship. Therefore, when we permitted priests to remain, we gave the professors of the Romish faith the amplest toleration of opinion, and the fullest liberty of worship. The popish flocks, under the superintendence of their priests, were placed in the enjoyment of both privileges. We put justice in the fore-front of our quarrel, and justice is strength.

In the second place. What is a bishop? A bishop is more, a great deal more than a priest. His title is an ecclesiastical one; but that is nearly all that is ecclesiastical about him. He can, it is true, say mass; but that is not his peculiar function. His special and peculiar office is to govern. He is a magistrate, a governor, a prince of the papal throne.

It was the custom of pagan Rome when she had conquered a province, to send a prefect to govern it. After this high and ancient precedent, papal Rome sends her prefects, whom she styles bishops, to govern the provinces into which she divides her far-

extending realms. The territorial bishop is the Pope's prefect.

Before being despatched to his province, his master makes him take an oath, binding him to three things. 1. The bishop solemnly swears to do the Pope's bidding in all things. Infallibility makes it impossible that the Pope should ever issue an unlawful command, or that the bishop should ever have the least justification or excuse for disobedience in any matter. 2. The bishop swears to fight valorously for the regalities of Peter. And 3. To seek out and prosecute to the utmost of his power all in his diocese who are enemies to his lord the Pope—that is, all Protestants. Having so sworn, the bishop goes forth to govern his diocese.

If he is to govern only in a certain thing, or within certain limits, which are previously defined by the Pope, he has a title given him from some remote place, and does not assume that of the city or country in which he lives. He is in that case a *titular* bishop, or vicar apostolic, which is an inferior office to a territorial bishop, or bishop in ordinary. But if he is to administer the canon law in all its scope and sweep, and if he is to present himself before his flock as a man clothed with the highest sanction, and therefore possessing an unlimited claim on their obedience, he assumes the title of the diocese he has been sent to govern. He is styled the bishop, not *at* or *in*, but *of* that diocese. This is the token that Rome has clothed him with full powers, and that those to whom he is

sent are bound at their peril to submit themselves unreservedly to his government. This lets us into the distinction on which our fathers acted, and shows us the precise import of what they did. The bishops they expelled, but the priests they suffered to remain. The principle embodied in this arrangement was a righteous and liberal one. Its wisdom and justice are unimpeachable. *The religion of Rome they tolerated, her government they forbade.*

This law abolishing the papal jurisdiction in Scotland, first passed in 1560, and ratified by successive Acts in after years, Rome continued to respect for 318 years. Not till the present year did she dare to violate it. And even now she did not venture on launching on us her territorial bishops till first she had been careful to make the action safe by surreptitiously, through her wily agents in this country, removing the penalties from every one of the statutes which forbade the re-introduction of her jurisdiction. Under cover of an Act with a misleading title, the "Religious Opinions Act" of 1846, she swept all these penalties out of existence. While we slept, she stole our armour. We awoke to find ourselves defenceless. She left the statute standing, it is true, with a severe irony, for what is a law without a penalty? But the very fact that, before introducing her bishops among us, she took care to remove the legal penalties, was a confession that these penalties were not in vain; that they kept out a foreign jurisdiction hostile to liberty, and that Rome was conscious that the act she meditated

was a violation of our law and constitution, and would justly subject her to punishment.

But some will ask in surprise, Have we had no bishops in Scotland since the Reformation? Surely we had popish bishops in England before 1850, and in Scotland before 1878? We reply, We had men who went by the name of bishops,—men who had the robes and the titles of bishops, but they were no bishops in the eyes of their Church. According to the constitution and canons of the Church of Rome, two things are essential to constitute a bishop. First, he must be consecrated to the office; second, he must be designated to a particular diocese, within which, and only within which, he is a bishop—that is, has power to govern. The sign and seal that he is a bishop, with full jurisdiction in any particular territory, is that he takes his title from that territory. The men among us, vulgarly styled bishops, were not designated to any city or shire of Britain.

They derived their titles from remote and almost mythical parts in Asia or in Africa. They were bishops *in partibus infidelium*. Had they possessed any certain knowledge where these places lay, or had they been able to find their way thither, and if on arriving there they had found any baptised men or women, or indeed any human beings inhabiting these spots, they would there have been able to exercise the full powers of their office: there they would have been bishops indeed, and have been able to speak with a voice of authority to the men around them, whom the

Shepherd of the Tiber had committed to them as their flock, empowering them to govern them with the full force and sanction of canon law. But in Britain they lacked the territorial designation, and they lacked the "title" which is the outward sign of that designation; they were divided from their flock by, it might be, half the diameter of the globe, and neither would Rome permit them to wield powers she had not entrusted them with, nor would the men around them yield them a submission which they knew they were not entitled to claim.

Such is the difference between *lacking* and *having* the territorial title. We were told that the thing had no significance whatever; that at the most it involved only a change of address on a letter, or on a door-plate, or in a town directory, and brought no increase of powers to the man who bore it, and no additional claim on the obedience of those whom he governed. If the meaningless thing which Rome would fain have us believe the title to be, why did she so insist upon it? Why did she brave popular odium to assume it, and violate law to retain it? It was not so understood by the men who abolished it, nor by the British Government long afterwards. In 1623, when William Bishop, "furnished with an ample supply of faculties" by Gregory XV., appeared in England to "govern" the "catholics," and assumed the title of "ordinary," the Government issued an order for his apprehension; and he escaped the consequences of his traitorous act only by fleeing to France. No; there is a difference

betwixt what these men were before and what they are now, and the difference is just that which exists between a missionary and a magistrate,—between a subaltern and a general.

Now the “titular” stands up the full bishop. He presents himself to his flock clad in the majesty of Rome. He carries the great sword of infallibility, delegated to him that he may smite therewith all in his diocese who are rebels to his master. Not one in his flock, from the duke to the delver, but recognises in his conscience his high authority, and hears in his commands the voice of canon law. Instead of his former humble estate, he now lives in a palace; he ministers in a cathedral; he has nobles for his cross-bearers; he holds diocesan synods, enacts edicts for the enforcement of canon law, takes joint counsel with his brother bishops, and so gives one will and one action to the Romish body in the kingdom. Hitherto the Romanists in Scotland have been a mob, or at best a congeries of isolated communities, but henceforward, marshalled as they now are, under generals, they will form an army ready at any moment to put forth their combined strength in the execution of any project which the hierarchy may deem desirable or practicable.

Tolerating the *faith*, they forbade the *government* of Rome. Did not our fathers act wisely in so doing? They surely did so, and that on the three following grounds:—1. To sanction the government of the Pope would have been to renounce true allegiance to their own sovereign. Despite all the glosses of sophistry,

the two allegiances are incompatible. He who is master of the world and its nations, by the grace of God, behoves to be obeyed in the first place, and others in only the second. And not once, but innumerable times have the Popes paraded this claim. "Placed," says Leo X., in the 5th Lateran Council, 19th December, 1516, "in the elevated position of the apostolate, and *over the nations and reigns.*" Pius V., in his bull *Regnans in Excelsis*, 25th February, 1570, speaking of Peter and his successors in the Roman chair, says: "*Him did he place over all the nations and over all the reigns as prince.*" Addressing the fathers in the Council at Rome, 7th March, 1080, Gregory VII. tells them: "If ye can bind and loose in heaven, ye can take or give away on the earth, the empires, kingdoms, principalities, duchies, and countries." The same has been the teaching of all the Popes from Gregory VII. down to Pius IX., who gives us his word in the Syllabus that not a tittle of that power has lapsed, and that in the occupant of the Roman chair the world beholds its one supreme master and lord.

2. Our fathers could not have sanctioned the Pope's government without proving false to their own and our liberties. In virtue of the same authority by which the Pope claims the Queen as his vassal, he claims us as his slaves. He puts his collar upon our neck, and challenges the right of making us over to whatever owner he pleases. In the bull of grant by Alexander VI. (1493) in favour of Ferdinand and Isabella of Spain, we actually see the Pope so disposing

of all the inhabitants on the surface of the globe, westward of a line drawn from north to south, and passing through the Azores, in happy ignorance, it would seem, that the earth was round, or that the men who lived on it had the smallest voice in the disposal of themselves.

3. Our fathers could not have sanctioned the Pope's government without being art and part in the oppression of the poor papists. The arrangement which they made was a humane and merciful one. Above all, it was humane and merciful to Romanists. While it denied them no ecclesiastical benefit, it rent from off their necks a yoke which neither they nor their fathers were able to bear. The jurisdiction which was abolished at the Reformation was a jurisdiction which ground down those under it into the dust of political and spiritual serfdom. Never did that jurisdiction spare widow or orphan. When death entered a house that jurisdiction, in the person of the priest, duly came hither also. For what purpose? To preach in the chamber of death Him who is "the resurrection and the life?" No! To demand the corpse-present. To take the coverlet from the bed on which the father or the husband had just expired, or to drive away the best cow belonging to the stricken family. It was a jurisdiction which exacted the tenth sheaf from the farmer, the tenth fish from the fisherman, and the tenth lamb from the grazier. Under pretence of dues to the Church, offerings to the saints, and masses for souls, it ravaged with unappeasable greed every one

and everywhere. It plundered death-beds, robbing the rich man of the lands that were the patrimony of his heir, and the poor man of the goods that were the bread of his children. It was a jurisdiction that hid from the eyes of men that Book that maketh "wise unto salvation." It did still crueller deeds : when one embraced what it chose to call heresy, it stretched him on a rack, and if he refused to renounce his faith, it dragged him to a stake and burned him. Standing on its alleged divine rights, this jurisdiction did all these acts. Verily, our fathers did well to abolish it.

CHAPTER IV.

THE RE-ESTABLISHED HIERARCHY—THE HEIR OF ITS
FATHER'S SINS AS WELL AS HERITAGES—THE
CANON LAW.

DURING three centuries Scotland has been in Cimmerian night. Now at length, however, the darkness has fulfilled its period, and the new day is seen rising over the old grey towers of St. Andrews. "Light is sweet," says a high authority, "and it is a pleasant thing for the eyes to behold the sun." That sun has not indeed as yet fully risen; it is only his earliest beams that have shone forth, piercing the dismal gloom in which our country has so long been plunged; but already we are called to mark the marvellous transformations which the new-born light has wrought. Many things look up and give promise of a second era of flourishing, which had long lain withered, or which men believed to be utterly dead. What shall it be when the sun of catholicism rises full-orbed upon thee, O happy land!

A fiat has gone forth from the Seven Hills, obliterating the past three centuries of our history (for what cannot infallibility do?), and restoring all things as they

were before that tremendous catastrophe, vulgarly styled the Reformation, overtook us, and destroyed our ancient and beautiful order. Scotland welcomes again her old ecclesiastical metropolis ! The high-ways leading to it, long untrodden, will anew be filled with the holy feet of priest and pilgrim, bearing their rich gifts to the shrine of St. Regulus, and returning laden with pardons and other spiritual virtues. Rising from the dust of three centuries, in the manifold magnificence of carved portal, painted oriel, massy column, pillared aisle, and vaulted roof, the cathedral will resume its long-forgotten glories, and receive that reverence which befits the chief fane of Scotland's recovered Christianity. After the long silence, how enchanting to hear orison and mass again pealing along that roof, and resounding through these lofty aisles ! The ruined cell of monk and friar will be rebuilt, matins and compline will rise on the morning air, and *aves* will sing the dying day to rest. The odour of sanctity will embalm the old town as of yore. The name of Knox will never once be mentioned, and the fires of Hamilton will be consigned to eternal forgetfulness. St. Andrews, like Tyre, will forget her widowhood, and the Roman merchants will "sing" of her in the markets of their spiritual merchandise. Her sea-tower will again spread itself forth on its rock, within moat and battlement, while another Wishart does penance in the fire before its gates, and another Beaton, attired in the scarlet glories of Rome, looks proudly down upon him from its windows.

The Romanists bid us mark that what has been done in Scotland is not the *establishment*, but the *re-establishment* of the hierarchy. This is not a distinction without a difference. They who make use of it are masters of phrases, and often conceal the most formidable meanings under words which appear carelessly and innocently chosen. They covertly say, but distinctly mean, that this is not a first appearance, not a new or modern institution, but the old, legitimate, historic Church of the Scots, which has now returned to drive out the heretical intruder of three centuries. The hierarchy stands up precisely the same as it fell. It reappears invested with all its legal rights, to claim its old independence, and wield its old penal jurisdiction, unmollified by the spirit of the age, or the maxims of the time, to which indeed it scorns to adapt itself, holding that the world has grievously corrupted itself, while it alone has kept the road of righteousness, and alone practises the law of truth. This is what lies hid under the soft phrase of *re-establishment*. In short, the hierarchy says: "What I was to your fathers that will I be to their sons, and perchance a little more;" for "infallibility" certainly does not tend to make Rome's exactions lighter, nor her chastisements more merciful.

We accept the affair in Rome's sense. We owe it thanks for dealing so plainly with us, and putting us upon our guard. It is the hierarchy of the Middle Ages, the hierarchy born of canon law, and not the hierarchy

of a "reformed Rome," seeking to reconcile itself to modern civilisation, that returns among us. It comes back with the boast in its mouth that it is the true faith; that all other religions ought to be extirpated with the sword; and it glories in the fact that while all others have changed, it has neither purged its creed nor altered its practice, but that, on the contrary, it retains all its old intolerant and persecuting principles, and solemnly teaches in the hearing of Christendom that the only true remedy of heresy is the stake.

But there is another consequence deducible from this of which Rome may not have thought. If it is the old hierarchy that returns among us, it returns with all its old sins upon its head,—it returns with the blood of our martyrs on its skirts. We are entitled to say to it: "When you build the cathedrals and garnish the sepulchres of your predecessors, the cardinals and bishops of a past age, you bear testimony against yourselves that you are the representatives of the men who slew our fathers." It was you who put a ball of brass into Paul Cawar's mouth at the stake to prevent him speaking to the people. It was you who kept Patrick Hamilton six hours in the fire at the gate of St. Leonard's College. It was you who burned George Wishart, the young and eloquent preacher of the Evangel. It was you who murdered the old priest of Lunan, Walter Mill. It was you—but we stop in the accusation. You say that you are the representative and heir of the old hierarchy—that its powers and jurisdictions, its lands and heritages, right-

fully belong to you: here is something more that belongs you. Here is the blood of our fathers slain in your rage and cruelty. On you be that blood—at your hands do we demand their lives; and so, too, will the Great Judge.

The re-established hierarchy comes to govern. By what law does it govern? It governs by canon law. What is canon law? When a foreign power has partitioned our country, and sent thither a body of magistrates for the very purpose of enforcing canon law, it surely is most important and pertinent to ask what is that law? Is canon law purely spiritual, or is it largely temporal? Is it subordinate to, or does it conflict with, and claim superiority over the law of the land? What authority does it possess in the eyes of Papists, and what is the extent of that obedience which it demands from them? These questions let us essay briefly to answer.

Canon law is the legislation of fifteen centuries. It is composed, speaking generally, of the bulls of the Popes or the edicts of general councils. Beginning in early times, it comes down to the last great edict of Rome, the decree of infallibility, to wit, which may be said to crown this edifice of the ages. It is the most tremendous code in the world—tremendous not only by reason of its immense bulk, and its countless multitude of edicts, but tremendous by reason of the formidable and, we may say, terrific character of many of its enactments, and the awful sanctions and penalties

with which they are enforced. It is a mount that burns with fire like Sinai. Unlike the confessions of Protestant Churches, its burden is not the character of God, or the office of Christ, or the work of the Spirit, and the faith and obedience that men owe to Him who is God blessed for ever. Its great scope is to set forth the superhuman principedom of Peter, and the divine prerogatives of his successors in the Roman chair. Its opening scenes bring the Pope before us as the world's master, and show us what majesty and dominion belong to him in that character, and its closing words are those of anathema on all kings and nations and men who refuse to submit to him as such : for to be subject to the See of Rome is declared by Boniface VIII. to be essential to the salvation of every human being.

We shall convey a better idea of canon law by citing its leading provisions. We give them as drawn out by Dr. J. F. Von Schulte, Professor of Canonical Law at Prague. The authorities are abundant under each head, and will be at once produced should the strict accuracy or perfect fairness of any of the propositions which follow be challenged.

LEADING PROVISOS OF CANON LAW.

I. All human power is from evil, and must therefore be standing under the Pope.

II. The temporal powers must act unconditionally in accordance with the orders of the spiritual.

III. The Church is empowered to grant, or to take away, any temporal possession.

IV. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

V. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope.

VI. The laws of the Church, concerning the liberty of the Church and the papal power, are based upon divine inspiration.

VII. The Church has the right to practise the unconditional censure of books.

VIII. The Pope has the right to annul State laws, treaties, constitutions, &c. ; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy.

IX. The Pope possesses the right of admonishing and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as of drawing before the spiritual forum any case in which a mortal sin concurs.

X. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any church whatsoever.

XI. The Pope has the right to absolve from oaths, and obedience to the persons and the laws of the princes whom he excommunicates.

XII. The Pope can annul all legal relations of those in ban, especially their marriages.

XIII. The Pope can release from every obligation, oath, vow, either before or after being made.

XIV. The execution of papal commands for the persecution of heretics causes remission of sins.

XV. He who kills one that is excommunicated is no murderer in a legal sense.

The words of Urban II. are : " We do not consider those as murderers who, burning against the excom-

municated with zeal for their catholic mother, may have slain any one of them."

Such are a few of the enactments of the gracious code which the hierarchy have arrived among us to administer. There has been nothing so evangelical, Cardinal Manning assures us, since the Sermon on the Mount was given to the world. We must say it is not resemblance but contrast that we are able to trace here. It is not the meek, the humble, the merciful, who are blessed; it is on the proud, the covetous, the ambitious that benediction is pronounced. Every one of these enactments establishes a temporal claim, and, taking them in the gross, they constitute a temporal tyranny which is more unbearable than other tyrannies, inasmuch as, founded professedly on a divine right, it seconds the arms of earth with the terrors of heaven. Canon law is a Juggernaut car which would grind all rights to powder, and leave nothing standing on earth but itself.

But, it may be said, this is the legislation of the Middle Ages, and it expired with the ages that gave it birth. There is no one surely now who would hold these enactments valid, or would dream for a moment of putting them in force. If there be one who cherishes this delusion, the late Pope Pius IX. took effectual means to undeceive him. In 1864 he emitted, *ex cathedra*, a compend of the canon law, termed the "Encyclical and Syllabus," and whatever may be said of that document, it cannot be objected to it that it lowers the demands or softens the threatenings

of that famous code whose spirit it breathes in every line. A more truculent manifesto never issued from the thirteenth century. Stouter words never fell from the lips of Innocent III. It may even be affirmed that if Gregory VII. chastised the men of his age with whips, Pius IX. scourges those of his day with scorpions. We give the summary of the main points of the Syllabus touching the "disabilities" of the State, the "rights and powers" of the Church, premising that whereas the Pope states them in the *negative*, we shall give them in the *affirmatory* or positive form.

DISABILITIES OF THE STATE.

The State has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

It has not the right to define the rights of the Church, nor to define the limits within which she is to exercise those rights.

It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Œcumenical Councils have done.

It has not the right to deny to the Church the use of force, or to deny to her the possession of either a direct or an indirect temporal power.

It has not the right to revoke any temporal power found in the possession of bishops as if it had been granted to them by the State.

It has not the right to exclude the Pontiff or clergy from all dominion over temporal affairs.

It has not the right to prevent bishops from publishing the Letters Apostolic of the Pope, without its sanction.

It has not the right of treating the immunity of the Church and of ecclesiastical persons as if it were a privilege arising out of civil law.

It has not the right, without consent of the Pope, of abolishing ecclesiastical courts for temporal causes, whether civil or criminal, to which the clergy are parties.

It has not the right of abolishing the personal immunity of the clergy and students for the priesthood from military service.

It has not the right to adopt the conclusions of a National Church Council, unless confirmed by the Pope.

It has not the right of establishing a National Church separate from the Pope.

It has not the right of asserting itself to be the fountain of all rights ; or of asserting a jurisdiction not limited by any other jurisdiction, say that of the Pope.

It has not the right even of an indirect or negative power over "religious affairs."

It has not the right of *exequatur*, nor yet that of allowing an appeal from an ecclesiastical court to a civil one.

It has not the right of asserting the supremacy of its own laws when they come into conflict with ecclesiastical law.

It has not the right of rescinding or annulling concordats or grants of immunity agreed upon by the Pope, without his consent.

It has not the right to interfere in "matters pertaining to" religion, morals, or spiritual government.

It has not the right to judge any instruction which may be issued by pastors of the Church for the guidance of consciences.

It has not the right to the entire direction of public schools.

It has not the right of requiring that the plan of studies in clerical seminaries shall be submitted to it.

It has not the right to present bishops, or to depose them, or to found sees.

It has not the right to interfere with the taking of monastic vows by its subjects of either sex, or to fix any limit to the age at which it may be done.

It has not the right to assist subjects who wish to abandon monasteries or convents.

It has not the right to abolish monasteries or convents.

It has not the right of determining questions of jurisdiction as between itself and the ecclesiastical authority.

It has not the right to separate itself from the Church.

It has not the right to provide for the study of philosophy, or moral science, or civil law eluding the ecclesiastical authority.

It has not the right to proclaim or to observe the principle of non-intervention.

It has not the right to declare the marriage contract separable from the sacrament of marriage.

It has not the right to sanction divorce in any case.

It has not the right to prevent the Church from setting up impediments which invalidate marriage. It has no right to set up such impediments itself. It has no right to abolish such impediments already existing.

It has not the right to uphold any marriage solemnised otherwise than according to the form prescribed by the Council of Trent, even if solemnised according to a form sanctioned by the civil law.

It has not the right to recognise any marriage between Christians as valid, unless the sacrament is included.

It has not the right to declare that matrimonial causes, or those arising out of betrothals, belong by their nature to the civil jurisdiction.

RIGHTS AND POWERS OF THE CHURCH.

She has the right to interfere with the study of philosophy, and it is not her duty to tolerate errors in it, or to leave it to correct itself.

She has the right to require the State not to leave every man free to profess his own religion.

She has the right to be perfectly free. She has the right to define her own rights, and to define the limits within which they are to be exercised.

She has the right to exercise her power without the permission or consent of the State.

She has the right to bind Catholic teachers and authors, even in matters additional to those which may have been decreed as articles of belief binding on all.

She has the right of requiring it to be believed by all that no Pope ever exceeded the bounds of his power ; also that no Œcumenical Council ever did so, and further, that neither the one nor the other ever usurped the rights of princes.

She has the right to employ force.

She has the right to maintain that whatever temporal power is found in the hands of a bishop, is not beyond what is inherent in his office, and has not come from the State, and therefore is not liable to be resumed by it.

She has the right to claim dominion in temporal things for the clergy and the Pope.

She has the right to make bishops promulge the Pope's decrees without consent of their rulers.

She has the right to require it to be believed of all, that the immunity of the Church, and of ecclesiastical persons, did not arise out of civil law.

She has the right to require that temporal causes, whether civil or criminal, to which clergymen are parties should be tried by ecclesiastical tribunals.

She has the right to alter the conclusions of a National Church Council, and to reject the claim of the Government of the country to have the matter decided in the terms adopted by such National Council.

She has the right to prevent the foundation of any National Church, not subject to the authority of the Roman Pontiff.

She has the right to reject any claim on the part of the

State to either a direct and positive or an indirect and negative power in religious affairs, and more especially when the State is ruled by an unbelieving prince.

She has the right to reject the claim of the State to exercise a power of *exequatur*, or to allow appeals from ecclesiastical to civil tribunals.

She has the right to exclude the civil power from all interference in "matters which appertain to" religion, morals, and spiritual government. Hence she has the right of excluding it from pronouncing any judgment on instructions which may be issued by any pastor of the Church for the guidance of conscience.

She has the right to deprive the civil authority of the entire government of public schools.

She has the right to refuse to show the plan of study in clerical seminaries to civil authorities.

She has the right to fix the age for taking monastic vows both for men and women, irrespective of the civil authority.

She has the right to uphold the laws of religious orders against the civil authority; the right to deprive the latter of power to aid any who, after having taken vows, should seek to escape from monasteries or nunneries; and the right to prevent it from taking the houses, churches, or funds of religious orders under secular management.

She has the right of holding kings and princes in subjection to her jurisdiction, and of denying that their authority is superior to her own in determining questions of jurisdiction.

She has the right of perpetuating the union of Church and State.

She has the right of subjecting the study of philosophy, moral science, and civil law, to ecclesiastical authority.

She has the right of enjoining a policy of intervention.

She has the right to require the sacrament of marriage as essential to every contract of marriage.

She has the right to deprive the civil authority of power to sanction divorce in any case.

She has the right to enact impediments which invalidate marriage, the right to prevent the State from doing so, also the right to prevent it from annulling such impediments when existing.

She has the right to require all to receive the Canons of Trent as of dogmatical authority, namely, those Canons which anathematise such as deny her the power of setting up impediments which invalidate marriage.

She has the right of treating all marriages which are not solemnised according to the form of the Council of Trent as invalid, even those solemnised according to a form prescribed by the civil law.

She has the right of annulling all marriages among Christians solemnised only by civil contract.

She has the right of judging all matrimonial causes, and those arising out of betrothals, in ecclesiastical courts.

She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others.

She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

She has the power of requiring the State not to permit free expression of opinion.

The Pope, be it observed, in this document does not address himself to the Middle Ages,—he speaks to the nineteenth century. And what are the claims he makes on the nineteenth century?

He claims the right to define his own jurisdiction, both as to its domain and as to its exercise; the right to appoint his bishops—that is, his magistrates—in all countries, irrespective of the consent of the government of these countries; the right of free communication

with the faithful—that is, of sending his bulls, which are to have the force of law, into all kingdoms; the right of employing force in carrying out the discipline of his Church—that is, of imprisoning and burning heretics, and of renewing the sanguinary crusades of the fourteenth century. By justifying all the stretches of atrocious tyranny practised by his predecessors on kings and nations in the past, he claims for himself and his successors the right of acting over again all these atrocities in the future. He claims for his clergy the right of breaking any law and committing any crime without being accountable to the civil tribunals; he claims for his priests, churches, and church lands exemption from taxation; he claims the right of demanding restitution of all lands that ever belonged to Catholics, and enforcing such restitution without compensation; he claims the right of deposing monarchs, and making slaves of their heretical—that is, Protestant—subjects; he claims the right of controlling all colleges and schools; he holds the entire Protestant world sunk in concubinage; he holds all *anathematised* who do not belong to his Church, and calls on the governments under which they live to put them to death, seeing he himself, at this moment, is not in circumstances to do so. In a word, it would be difficult to discover any right, privilege, liberty, or possession, unless it belongs to himself, on which he has not laid his curse. Like one of his predecessors, Pius IX. “held all rights in the sanctuary of his own breast.”

That this is no stretched Protestant view, but the orthodox infallibilistic and Jesuitical view, is proved by the following passage in the *Dublin Review* of January, 1871. The editor is accounted one of the firmest infallibilists :—

"Far from it, that the Popes of the Middle Ages exercised an undue influence over society, politics, and kings ; they were only enabled to execute a *comparatively small part of authority given them by God*. Let us study carefully that *grand teaching* which in the bull *Unam Sanctam* has been brought forward in an *infallible manner*, and it will be seen that *God* did give to the *Holy See* a *far greater power* than even Innocent III. and Boniface VIII. were capable of rendering valid. In the contest between them and the world victories changed constantly with defeat, and even their greatest victories were but imperfect ones. In one point the Popes of the nineteenth century are more powerful than those of the thirteenth ; since the first (?) sitting of the Vatican Council it is *an article of faith that the Pope possesses a direct episcopal power over ALL CHRISTIANS* in the whole world, to recognise which power the local Churches of the thirteenth century would certainly have been much less inclined than those of the nineteenth."

CHAPTER V.

HOW THE ROMANISTS IN GREAT BRITAIN ARE GOVERNED
BY CANON LAW.

BUT it is replied, What matter these atrocious enactments? What harm can they do any one? The canon law is but an edict in the air. As regards us Protestants, we are far beyond its reach; and were the hierarchy mad enough to attempt to put it in force against us, the law of the land would effectually protect us, and any such attempt would be not only abortive, but ridiculous. And as regards the Papist even, he too has a very thorough defence against this terrible infliction if he choose to avail himself of it. He has the law of Great Britain, which will shield him from all attempts on the part of the hierarchy to tyrannise over him, or injure him in his goods, in his liberty, or in his life. So is it argued—nay, rather assumed as a maxim, which is held to be self-evident and indisputable.

And yet it is an illusion. As regards the Papist, the idea that he is shielded by British law from the government of canon law is an entire delusion. He is literally, and in actual fact, without defence; canon

law governs him in defiance of British law; the Papist is just about as far beyond help from the law of the land, as if it were the law of another country or of another planet. And as regards the Protestant, the protection which he believes himself to possess in his rights and liberties against the tyranny of canon law is largely a delusion too. This we now proceed to demonstrate. 1. The Papist, in spite of the presence and power of British law, is governed in all important matters entirely by canon law. 2. Protestants are even now subjected in part to the regime of canon law; and steps are in progress which will inevitably bring them to a much greater extent under its yoke in time to come. These two assertions we now proceed to make good.

The Romanist in all important matters is governed by canon law. Rome begins by setting up the great idol of Infallibility. She enjoins upon all her members, under pain of damnation, the belief that the Pope is infallible, and that this infallible Pope has the power of pardoning their sins; and that this power of binding and loosing he delegates to his priests. Let one believe, and every Papist does believe, that the priest can remit or retain his sins, can save or destroy his soul, and the conscience of that man is under the feet of the priest, and he will do all his bidding. So does Rome begin, and this step accomplished, all the rest are comparatively easy. Rome has prepared, in the utter subjection of the conscience, a foothold for canon law. Keeping this in view, let us proceed in the proof.

The Papist we shall suppose, has broken some command of the Church. He has eaten flesh on a Friday; or he has omitted to offer a candle to some saint on his *fête* day; or he has neglected confession at the stated times; or he has sinned in some other equally weighty matter, and subjected himself to the penalties of his Church. Now, be it observed, these are not offences in the eye of the law of the land; it visits no one with punishment for such acts; nor does it give any one the power to inflict punishment upon another for them. But let us mark what in point of fact actually happens in the case supposed.

Canon law in the person of the priest comes to this peccant member of the Romish Church, and says to him, You have sinned; you have done so and so in violation of the Church's commands, and I must inflict upon you the penalties the Church has enacted for such offences. You must pay a certain sum of money to the Church; or you must do penance by going on pilgrimage to some shrine; or, it may be, the priest settles the matter summarily upon the spot by horse-whipping the offender, a kind of church discipline not unfrequent in Ireland, and not altogether unknown in England and Scotland. The law of the land, we repeat, adjudges neither fine nor bodily infliction of any sort for such acts, which it holds no crime; nay, it forbids the infliction on any one of punishments on such a ground. Nevertheless, in spite of the law of the land, and in the very presence of that law, the priest inflicts these penalties, and the Papist submits to them. He

is so frozen by terror, so petrified by the awe in which he stands of the man who represents to him an infallible authority which has his eternal destiny in his hands, that he dare not appeal to the law, or make use of the protection it would give him. It is of no use saying to him, "You have a law." He has a law, doubtless, but it is out of his reach. He pays his fine, or does his penance, or receives his flogging; in short, he is governed by canon law.

Let us suppose another case. The law of the land says to every Romanist, as it says to every Protestant, you have the right of sending your son to whatever school you please, and the right of having him instructed in whatever branch of knowledge you deem fit. But canon law in the person of the priest presents itself before the Romanist, and tells him that he has no such rights, and that if he assumes such, he sins. The grand object of education, says the priest, is to impart the power of discerning between good and evil, between truth and error, an infallible authority only can distinguish between the two: therefore the power of the Church is above that of the parent, above that of the State; and it is my duty as the Church's servant to tell you, that you are bound to send your son to the school which I indicate, and no other, and to have him taught that sort of knowledge of which the Church approves; and if you refuse compliance, I shall visit you and your son with the major excommunication. Thus again is the man stripped of the rights the law of the land gives him, and that in the very presence

of the law. Here too canon law controls and governs him.

Let us suppose another case. The law and constitution of Britain give to every possessor of the parliamentary franchise, be he Papist or Protestant, a free vote. It says to him, Your road to the polling-booth is open, no man may stop you, and no man may restrict your liberty there. You can give your voice for whoever you wish to represent you in the British House of Commons. But canon law comes and strips the Romanist of that great privilege. The priest says, This which you are about to do is a most important duty, I must guide your conscience in the performance of it; your vote must be given in the interests of the Church, and if you support at the hustings any candidate save the one who has received the Church's imprimatur I shall visit you with anathema. Thus the man is the priest's mouthpiece at the polling-booth. He is governed by canon law.

Again, a Romanist, we shall suppose, wishes to contract a civil marriage, or he wishes to have the rite celebrated by a Protestant minister. The law of the land permits him so to do, and holds such marriages valid. But again canon law strips him of his legal and civil rights. It says marriage is a sacrament, and it tells the members of the "Church" that if they receive it at the hands of any one but a duly authorised priest of the Church of Rome, or in any form but that of a sacrament, the marriage is null, and the parties contracting it are guilty of concubinage, and will be punished as

such by the Church. Again it is canon law that triumphs.

Yet farther : the Romanist, we shall suppose, is on his death-bed, and having a little earthly substance to leave behind him, he addresses himself to the important matter of his last will and testament. Here, as is well known, it becomes especially the priest's duty to instruct and guide him. The law says to the dying man, You may bequeath your goods to whomsoever you will ; but canon law confines his rights within a much narrower circle. The Church is your legitimate heir, says the priest to him ; and if you defraud that heir I have power to cause that you depart into everlasting burnings. Again the law of the land is paralysed by the superior force and more terrible sanctions of canon law.

One other case shall we suppose. Past history furnishes innumerable such cases as we are about to instance ; and the unchanged laws of Rome, the teaching of her priesthood, and the frequent occurrence of just such deplorable events in Ireland as that teaching is fitted to produce fully justify us in the following hypothetical illustration. A case has arisen in which the interests of the Church can be gained only by some deed of violence, or it may be of blood. One is selected to do the deed. The priest, or other agent of canon law, comes to him, and tells him that it has been put on him to do such and such a deed. The man starts back. No, says he, I cannot do that act ; it is a crime. It is no crime, rejoins the priest, it is sanctified by being done in the service of the Church. It is a duty,

a virtue. But, urges the man, unable at the moment to reconcile himself to such perpetration, if I do that deed, and am discovered as the doer of it, the law will punish me. No doubt of it, replies the priest; but if the State can hang you, the Church can burn you everlastingly. This which you are required to do is a service to the Church, it has been laid upon you to do it, and you must make your choice between the risk of temporal death on the scaffold, and the certainty of eternal death in the fires to which the Church has power to consign you. It is usually found when the Romanist is brought face to face with this terrible alternative that he chooses the lesser and rejects the greater peril : he takes his chance of the gallows, rather than disobey the Church, and be plunged, as he verily believes, into everlasting flames.

It is here that men who do not take account of conscience, and the strength of religious beliefs when sincerely held, always reason badly, and deceive themselves. We have prisons, gibbets, axes, say statesmen; we can inflict the penalty of DEATH ! They forget that the priest has a secret art by which he is able to take the sting out of death. What is it that gives the gallows its terrors ? It is not the few moments of dying—that agony may be sharp, but it is short—it is what comes after the gallows. But the priest knows how to fortify the man against what comes after ; and when that is taken away the terror of the gallows is taken away. While statesmen are congratulating themselves that they have halters and axes,

and are confidently relying upon these as impregnable defences of their authority, the priest comes, and by the magic of his spell shivers their weapons in their hands,—converts into rottenness all the bulwarks on which they lean. He takes the sting out of death, and the law is powerless. The criminal mounts the scaffold with a haughty disdain; or, it may be, with evident exultation, believing that every step brings him nearer to paradise. His death, so far from exhibiting the majesty of the law, only demonstrates the law's weakness. The scaffold becomes the stage on which the canon law of Rome signalises its triumph over the law of the British Empire.

The late Rev. John Burnet of Camberwell, who resided many years in Cork, in his evidence before the House of Lords on the state of Ireland in 1825, declared that "the confidence of the people in their absolution which follows confession was such as completely to destroy in their minds any fear of future punishment: he never found one of them that supposed he could go to hell." Mr. Stewart Trench, in his "Realities of Irish Life" (Longman, Green, & Co., London, pp. 270-6), tells us that on the authority of the Lord-Lieutenant he offered his life to a prisoner of the name of Hodgins, condemned for conspiracy to murder, on condition that he would disclose the secrets of the Ribbon Society, in which he was known to be deep. His priest, whom he consulted, forbade him to do so. The prisoner obeyed his ghostly director, and mounted the scaffold.

In this way is the canon law brought into play, and worked for the government of the Romanists of Great Britain. It is to them the one and only authoritative code; and other laws have no obligation over their consciences save in so far as canon law has approved or at least not cancelled them. What is the consequence of this? It is this, that though living on our soil, Romanists are in reality another and a distinct nation. Their consciences are ruled by another law than that of the country in which they reside, and they are the subjects of another king than the Sovereign of Great Britain.

NOTE.—Canonical authority might be produced for each of these hypothetical cases; but we do not account it necessary. All of them are fully justified by the principles of the canon law, the edicts of the Popes, the teachings of the Syllabus, and the evidence of the Maynooth Professors before the Royal Commission, appointed in 1853 to inquire into the teaching in Maynooth.

CHAPTER VI.

HOW ROMANISTS ARE BEING PREPARED TO ENFORCE
CANON LAW ON PROTESTANTS—PRIESTS' CONFER-
ENCES—DRILLING OF THE PEOPLE—THE POPE THE
RULER OF IRELAND.

THIS yoke, some will now be disposed to admit, does indeed press heavily upon the poor Papist. But that is his affair. That canon law should ever touch us Protestants, in either our persons or our liberties is wholly inconceivable, and indeed impossible, unless, of our own accord, we shall put our necks under its yoke. We have the impregnable defence of British Law against its attacks. This is another dangerous illusion which it behoves us to dispel.

The fact is that, at this hour, we are to some extent ruled by canon law; and a plan is being steadily carried out by which, in years to come, we shall inevitably be brought under its coercion and government, to a far greater extent than at present. Let our readers give us their attention while we set before them the slow and subtle, but skilful and persistent steps by which the law of the Vatican is being substituted for the law of Queen Victoria, and

the subjects of the latter, so jealous of their rights, as they believe themselves to be, and so proud of their liberty, are being converted into the bondsmen of the Pope.

When Rome would restore her kingdom after some calamity has shattered it, she begins deep down, and lays her account with working long and patiently. It was during the French Revolution, and before its clouds had yet rolled away, or its thunders sunk into silence, that she conceived (1796) the design of raising her Church out of the ruins in which the tempest had apparently left it, and giving it a second era of dominion. Her first care was to provide a thorough ultramontane training for Ireland, and so prepare that country for the great things which she foresaw it might serve in her hands. She erected Maynooth, filled its chairs with Jesuit professors, and enacted that "Dens' Theology," a compend of the ultramontaniam of the Middle Ages, should be the text-book in it. Having by the help of Maynooth reduced the priests and laity of Ireland under Jesuit influence, Rome took her next step. This was to plant a body of popish members in Parliament, and thereby influence, and in due time dominate the legislation of Great Britain. In 1826, when the popish bishops of Ireland were clamouring for "Catholic Emancipation," the British Parliament called their attention to the enactments of the canon law? "Are these edicts in force?" it was asked. "Have they been published as law? and are they held binding on the consciences of the Irish people?"

The bishops, lifting up their right hands to heaven, solemnly swore that these edicts they never had and never would publish and put in force in Ireland. They, at the same time, admitted that many of the bulls referred to, if set up as law, would unsettle everything, that no other authority could maintain itself alongside of such edicts, and that almost all the popish governments of Europe had forbidden their publication. So did the popish bishops swear, and on the faith of that oath "Catholic Emancipation" was granted in 1829. But mark what happened just three years after. In 1832 these same bishops who, in the face of Britain, and before all Christendom had sworn by the great name of God, that canon law they never had and never would publish in Ireland, *did* publish that law and make it in force in that country. Nay more, at the very time when these bishops were swearing that canon law they never had and never would publish, they had actually published (1814) one of the most atrocious bulls in all that code, the bull *Cæna Domini*, and were training their priests and people in its principles—principles which they were all the while declaring in protestations and oaths were not those of their Church, and were held in abhorrence by all Catholics.

But what matters this promulgation of canon law? it is again replied. It is mere "sound and fury," signifying nothing. Can it stand a single day or a single hour before the majesty of British law? It is so pleasant to live in a fool's paradise that we regret

to give uneasiness to any one. But we must remind such objectors of what they perpetually forget, that those to whom this law is delivered believe it to be a law above all laws, the one authoritative law in the universe. It comes from infallibility; it has the same obligation on their consciences as if it were spoken to them by God out of heaven, and their only alternative in the matter is to obey, or to suffer eternal anathema.

But we have another answer. Let those who think that canon law is an affair in the air, bear with us while we explain to them how the priests contrive to bring it down to the earth, and how they make it lay hold on the men who live there—on all Papists in the first instance, and through them on all the inhabitants of the British Isles.

The Irish bishops, having published canon law, fell upon a very ingenious and very effectual device for inoculating both priests and people with it, and so thoroughly, that of both it may be said they “live, move, and have their being” in it. The Irish peasant may be ignorant of his Bible, he may be ignorant of his letters, but he is not left ignorant of canon law. We owe our knowledge of the plan pursued for this object to the discovery by the late Rev. Robert J. M’Ghee of the “Secret Statutes”* of the Romish

* The original documents Mr. M’Ghee lodged in the libraries of the universities of Cambridge, Oxford, and Dublin. Upon the requisition of the Lord-Lieutenant, noblemen, and gentlemen of the county of Huntingdon, these documents were carefully examined and verified, and Mr. M’Ghee’s printed “report” on them ratified

province of Leinster. From that document, and the Dublin Diocesan Statutes of 1831, we learn that every priest must read and study a chapter of Dens every day; that four conferences are held year by year in each diocese, at which all the priests of that diocese must give attendance; that in conference the priests undergo examination before the bishop on a certain question or case of conscience, previously selected from Dens, which has been the subject of study by the priests a whole year. This question the priest must be able to maintain in debate, and when he is found to be thoroughly master of it, he is sent back to his flock to put his people through the same process in the confessional—to inculcate on them the same doctrines in which he himself has previously been drilled in the way we have described. Here we see the maxims and principles of canon law being engraven as with a pen of iron, first upon the heart and conscience of the priests, and next upon the heart and conscience of the people. What a perfect piece of mechanism for enslaving a nation! It does more; it moulds that nation into a fit tool for enslaving others.

To see the thorough dehumanising of the popish Irish under this training, their thorough enslavement by the priesthood, their thorough abstraction from under the law of the land in which they live, their complete isolation from those around them of another faith than themselves, with whom they are made to
by the Vice-Chancellor of Cambridge, and subsequently by eminent authorities in Oxford and Trinity College, Dublin.

feel they have no community of interest, and whom they are taught to look upon as men accursed of Heaven, the blindness, bitterness and fury with which they are filled, and the burning sense of wrong which is kindled within them by the imaginary injustice of which their teachers tell them they have been the victims,—to see all this, we say, let us give one or two instances of the kind of questions which the priests, first of all, study, then discuss in their conferences till they acquire perfect familiarity with them, and last of all inculcate as the truth of Heaven on their flocks in the confessional.

From the "Dublin Directory" we learn that the questions or cases of consciences selected for the year 1832, for study by the priests, discussion in the conferences, and finally inculcation on the people in the confessional, were the following:—"How many sorts of infidelity are there? Are infidels to be compelled to join themselves to the bosom of the faithful? Is it lawful to tolerate the rites of heretics? What is heresy? How is it divided? What are the punishments decreed against those infected with that stain?" These questions were to be studied, of course, in the light of canon law, the great store-house of divine instruction, and they were to be answered in accordance with its infallible decisions. The punishment that stands decreed on the page of the canon law against every heretic, is DEATH. The teachings of the standard books of the Church of Rome on this subject are, in brief, that all baptised persons are the subjects of the Church; that if such lapse into heresy

they are to be compelled, when it is expedient, to return to her bosom, and submit to her authority; that heretics underlie sentence of excommunication by the bull *In Cæna Domini*, as also privation of benefices, confiscation of property, exile, infamy, imprisonment, burning. The conclusions and responses to the questions of 1832 were doubtless in accordance with these teachings. But in what light do these teachings place the Protestants of the three kingdoms in the eyes of Romanists? They are men shut up in prison, like the antediluvians in the days of Noah—with this difference, that they owe their present respite to the lack of power, and not to the “long suffering” of the man who holds himself to be the master of their destiny.

Let us take another instance of how this priestly machinery works for maintaining latent insurrection in Ireland, and keeping the pent-up fires burning, till they can no longer be restrained, and then there will come an explosion that may shake the empire. One of the more recent dogmas or cases of conscience selected for study and discussion on the part of the priests and indoctrination on the people had reference to the land of Ireland, and the restitution of forfeited property. The question was, in brief, To whom does the soil of the country belong? Of course, those to whom this “case of conscience” was propounded had to go to canon law for the answer. Now there is a bull of Benedict XIV.’s which lays down the principle that regulates the ownership of lands and heritages that may at a former time

have belonged to Roman Catholics, or to the Church, and have come into the possession of heretics. This bull is briefed in the eighth volume of Dens,—a volume which is simply a compend of canon law, and no part of Dens' Theology, though published by the Irish bishops under that misleading title. That bull, the practical bearing of which is immense, is in force in Ireland, and it directs that all such property shall be restored to the rightful owner without compensation, and notwithstanding all conventions and treaties to the contrary. Good part of the land of Ireland is in the predicament the bull supposes; all the forfeited estates are so; they were taken from Catholics by "heretics" in what the priesthood account "an unjust war," and on the principle of the bull of Benedict, those who now possess these lands have no valid title to them, these lands remain the rightful property of the descendants of those who possessed them before their forfeiture, and the present holder is bound to restore them without compensation. The doctrine maintained by the priests in conference assembled was doubtless in accordance with Benedict's bull, and so too, doubtless, was the subsequent inculcation on the consciences of the people in the confessional.

But this whole matter of the Irish forfeited estates was settled by Act of the British Parliament. Doubtless it was. But what is the worth of that settlement in the judgment of the Romish canonists? Could any one maintain such a plea at the tribunal of canon law, or set it up as a bar to the restitution of property

to those whom the Pope pronounces to be its rightful owners? The settlement of Parliament is held to be simply a ratification of robbery; a presumptuous attempt to set up its edicts in opposition to the immutable and righteous laws of an infallible Church. "The publication of this papal law in this empire," says the Rev. Robert M'Ghee, referring to the bull of Benedict XIV., "necessarily creates and establishes the principle, that all our Acts of settlement of property that ever was in the possession of members of the Church of Rome are worthless, because they are disallowed by the Pope."

But the point here is, What must be the state of feeling and of opinion in Ireland under such teaching? It is impossible for a doctrine like this to be received without fatally deranging the whole social condition of that country. The Irish Romanist is taught, as infallible truth, that the land is his, that the whole country, from Giant's Causeway to Cape Clear, belongs to him and his co-religionists, and he no more doubts that it is his—rightfully and solely his—than he doubts that he is treading its soil and breathing its air. The pauper in the poor-house, or the porter on the wharf will tell you that such and such an estate in the neighbourhood is his, that it was the property of his Catholic ancestors; and that though the stranger is in possession meanwhile, he bides his time, and he or his children will one day get back their own. The squalor and poverty around him, the miserable hovel which barely suffices to shelter him from the elements, the

rags that cover, but do not clothe his person, the meal to which he and his children sit down, which hardly sustains life, all are to him the memorials and proofs of the spoliation to which his forefathers were subjected by a Protestant government, and which is perpetuated in his own case by an arrangement which makes him a mere squatter on lands where he is entitled to appear as landlord. He carries within him, from his cradle to his grave, a burning sense of oppression and wrong, and any deed of violence seems lawful to him which may offer a chance of bettering his condition. Peaceful government in such a country is impossible: the foundations are overturned, and law is without a basis in the opinion and conscience of the people.

As in a mirror, we can here read the heart and soul of Ireland. We know the laws that are inculcated on the consciences of its people, and the carrying out of which, so far as is at present practicable, is seen to by the bishops and priests, agreeably to their oaths. We know, too, the laws which are *not* in force, because a Jesuitical morality has made them void. In the eyes of the Irish Romanist there is not a magistrate in the country who possesses a particle of legitimate authority; there is not a minister of religion, of whatsoever denomination, who has a right to his office; there is not a Protestant in the kingdom who does not underlie the ban of the Church, and the curse of God; scarce is there an acre of land in all Ireland that is not the rightful property of the Romanist and his co-religion-

ists, and ought to be instantly and unconditionally restored. And, moreover, he is under a moral code which makes void all compacts, treaties, obligations, and promises, which in any way militate against the interests of his Church, or clash with the jurisdiction which she claims; and when at the bidding of that jurisdiction, or prompted by his own thirst for revenge, he commits some deed of blood, around him is a population embued with the same sentiments, eager to shield him from the pursuit of justice; and should it happen that nevertheless he is convicted of his crime, the priest is near to give him absolution, and send him straight to paradise, so rendering law powerless by stripping the scaffold of its terrors and death of its sting. The infallibility, the canon law, the confessional, these three have struck the ground from under the feet of the British Government in Ireland. There, in the darkness of the confessional, speaking in whispers, but with a divine authority, as the Romanist believes, and obeyed as God Himself would be obeyed, stands the real monarch of Ireland—the ruler of its conscience.

CHAPTER VII.

CANON LAW IN SCOTLAND—PROSPECTIVE DRILLING OF
ROMANISTS ON THIS SIDE THE CHANNEL—ULTRA-
MONTANE MOBS IN OUR CITIES—IN PARLIAMENT—
CANON LAW IN THE ARMY AND NAVY.

THIS indoctrination of the Irish people in canon law, and their subjection to its government, is but a means to an end. That end is the indoctrination of England and Scotland in the same disloyal and demoralising principles, and the subjection of the whole empire, in due time, to the same foreign yoke. Ireland is a battery planted at the heart of the British Empire, to play with formidable effect on the home country, and on our colonies, all round the globe.

Let us indicate the various lines on which the scheme of subjecting the empire to canon law is being at this hour carried out. This brings us to this side of the Channel, and calls us to note the state of matters in England and Scotland. What do we find in all our great cities? We see Romanists congregated in vast numbers, living all together in the same quarter, forming a solid mass hardly penetrable by any humanising or enlightening influence, not to be attacked even

by the arm of the law without hazard; noisy, quarrelsome, and separated from those around them by difference of feeling, of habits, and, above all, of creed. In Glasgow the popish population is commonly estimated at 120,000. London, Liverpool, Dundee, Edinburgh, Greenock—in short, all our towns of any size have similarly their popish populations, more in some instances, and fewer in others, than in Glasgow. What are these but entrenched camps of Romanism? They are the arsenals of the hierarchy; or rather, they form the raw material which will be worked up into weapons in prospect of the day of battle. What Ireland is to the empire at large, these compact masses will be to the city or district in which they are planted. They form a foothold for canon law. They are batteries to play on the Protestantism in the heart of which they lie encamped; and every Papist who crosses St. George's Channel, and takes up his abode in any of our cities, is an addition to this attacking force; and every chapel and congregation opened in any town or village of our country is an extension of the line of assault.

Let us mark the important bearing which the setting up of the hierarchy has on these bodies of Romanists. The same process of ultramontane indoctrination, which has been so long pursued in Ireland, with the results known to all, will, we may be sure, be instantly commenced in Scotland. We have now the hierarchy to set it agoing, and keep it going. Why, this is the very business which has brought the hierarchy

here. They come to govern; that is, to drill the priests, and to see that the priests drill the people. The popish populations in all our towns will be taken to school; will be made to pass through the mill of the hierarchy; will be fashioned into pliant subjects of canon law, and admirable tools for bending others to that gracious yoke. This is the work now to be begun.

Conferences of priests will henceforth be established in Scotland. They have many questions of great interest to them, and not less so to us, to discuss at these meetings. They have to define their relation to the law and their duty to the sovereign; or rather, they have to instruct themselves and their people therein, for these things are already defined. They have to agree on such matters as the line of action to be pursued on the question of schools, of elections, municipal and parliamentary, of forfeited estates and Church lands, and of what measures to support, and what to oppose in Parliament, by the use of the new invention which they have discovered, and which they are rapidly bringing to perfection, of stopping legislation whenever they please. As regards the recovery of Church lands, it may be thought that even the most enthusiastic Papist does not as yet, nor will for a long while to come, dream of raising that question. Let no heretical possessor of such lands, however, make himself sure that this matter will never trouble him, and that if it come at all it will be in the time of his remote heirs. It is within our knowledge that already action has been adopted in this matter, at

least to the extent of taking the opinion of some of the highest authorities in our ecclesiastical history, touching the original tenures of Church property in Scotland. Of one thing we may be sure, even that the same canon law will be bound upon the consciences of Papists on both sides of the Channel, and that we shall have in Scotland the same high ultramontane teaching—the same anti-national and anti-social principles instilled into the hearts of our Romanist population, by weekly iteration in the confessional, which has been pursued in Ireland with such deplorable effects. The machine now to be set agoing will move on in silence; no one will be alarmed by its noise; those nearest it will sleep soundly night by night; as soundly as sleep the inhabitants of a Sicilian village on the sides of Etna, while the earthquake is mustering its fires beneath them; but it will do its work all the same. In certain of our cities we shall in due time have a body of some hundred thousand or so, whose consciences have been set loose from the obligations of the law, to whom the Queen is the vassal of a higher sovereign, and in whose eyes their fellow-subjects lie under excommunication, and ought to be compelled by corporal punishments, when the state of society will permit, to return to obedience to their pontiff,—who have been taught that while we continue in our rebellion no oath made to us is binding, and that our blood shed by the Inquisition, or in a holy war, or by a popish mob or assassin, “is not to be regarded as the

blood of martyrs, but as the blood of thieves, man-stealers, and other malefactors, for the shedding of which no commonwealth shall answer." It will be no pleasurable reflection, certainly, that an avalanche like this is suspended above our heads. It will not fall immediately. It may hang for years, but it will be growing bigger all the while, and the longer it is in loosening itself, the more tremendous the ruin which its descent at last will inflict.

The law of the land will not be directly attacked ; it will be skilfully baffled or ingeniously out-manceuvred : first, one small point of canonical authority, and next a greater will be made good against civil law. Judges, some from fear, some from love of ease, and some from hatred of "Protestant bigotry," will lean to the Roman side ; it will be so fine a thing to display that queen of the virtues, charity. Take an instance. A few years ago occurred the well-known case of the parish priest O'Keefe, against whom the bull in *Cæna Domini* was enforced to the taking away of his "daily bread," and this with the concurrence and sentence of a Board of Poor Law Guardians, constituted under the sanction of British Law. While we write a popish priest in a provincial town of Scotland (Dunfermline) has forbidden the School Board of the burgh to exercise their statutory rights, of entering his school, and informing themselves of its state, by obtaining access to the Government Inspector's report. The priest is simply carrying out the teachings of the Syllabus, which places the

education of youth under the ecclesiastical authority, and forbids all interference on the part of the State. But what surprises one is that the Board of Education in London should back up the priest in his attempt to make canon law override the statutory powers of the burgh Board. Moreover, there are whole classes of cases in which British Law is regularly ignored by the priesthood. Monasteries are illegal; nevertheless, the Romanists continue to build them. Lotteries are forbidden; but the Romanists, not deeming it necessary to pay the least attention to the prohibition, continue openly to practise them. The long and arduous battle of Mr. Newdegate has not yet resulted in opening the door of convents; the one door in all the land where British Law is stopped, in order that canon law may have sole and undisputed reign within.

But further, a project is at this hour on foot for spreading endowed popish schools over Scotland, notwithstanding that we have a national system adequate to our wants, supported by the ratepayers. A beginning has been made at two places, Stranraer and Shotts. The School Board of the former burgh, in their petition to the House of Commons, say—“Ample accommodation has been provided, or is in course of being provided, for every child of school age in the borough, and *the conscience clause of the Scotch Education Act is being duly observed;*” and further, they state “that the grievance is aggravated by the circumstance that, in order to obtain their object, the managers of the Roman Catholic school had greatly

misrepresented the numbers adhering to their communion in the burgh, and falsified the returns."

At the latter place, Shotts, the Education Department at Whitehall has sanctioned a separate popish school, paying no attention to the remonstrances of the School Board, urging that there "was sufficient provision for all the children of the district, that the heavy expenditure incurred had been sanctioned by the Department, and would be rendered to a great extent useless." It was further represented to the Education Department "that the Roman Catholic schools, for which the grant was made, were damaging the Board schools, by admitting children without payment of fees at all, or at a merely nominal charge." *

This effort of the priests to cover Scotland with popish schools and compel the Government to endow them has, as we thus see, the good of Protestant as well as of popish youth in view, and we have heard that some Scotch parents have weakly and criminally yielded to the bribes held out to them, and have sent their children to these schools. They are certain to find in the end that if they have saved their money, they have lost their sons. In such schools their children will be taught other things besides their letters; and amongst other novelties they will be taught that there is a higher authority on earth whom they are bound to obey than their parents. In these edu-

* Letter of Protestant Alliance for June, from *Perthshire Courier*, 9th April, 1878.

cational tactics the Jesuits follow a great historical precedent. Three hundred years ago, when they would ruin Poland, they *educated* it. They opened schools, made a great show of teaching, a work in which they took so great delight that they often gave instruction gratuitously, especially to Protestant youth. They produced a few brilliant Latin scholars, but the bulk of their pupils, somehow, never advanced beyond the most initial stage. In a word, so successfully did they ply their peculiar method of *educating*, that in the lifetime of a single generation they had extinguished the intelligence of the nation, and brought Poland down from the highest to the lowest place in the scale of educated countries. Are the Jesuits ambitious of rendering the same service to Scotland?

The ultramontanes will not wait till they have converted us by argument. They care little for conversions. If they can compel us to submission, and find a way to our wealth, they will be willing to allow us all reasonable latitude in the article of belief. The indoctrination of the mob opens to them the speediest road to their end. It was by popular violence, in most cases, that they turned the tide against Protestantism in the sixteenth century. Outrage gave the first check to the Gospel, and the tyranny of the government and the cruelty of the Inquisition were then able to come in and finish what the mob had begun. The same tactics have been already inaugurated in Britain—with this difference, that the fury of the Romanists has been directed against the rights of

public meeting and free speech, for it is seen to be necessary to overthrow the constitution of our country, in order, next, to uproot its Christianity. Free speaking, free writing, and free thinking have all been condemned in the Syllabus, and must be crushed—crushed, above all, in Britain—that the last and greatest abomination of the four—free preaching—may also be crushed. A few years ago the citizens of London assembled in Hyde Park to express for themselves, and for the people of England generally, their sympathy with Garibaldi, and their admiration of his heroic and successful efforts for the liberation of his native land. A Romanist mob fell upon the peaceful citizens and dispersed them. The object of the meeting was distasteful to the priests, and the fiat went forth that it should not be permitted to be held. A similar expression of English sympathy with the Italian hero was attempted in Birkenhead. It issued in something like the sack of the town; desperate fighting ensued; lives were lost, the dead were carried off the street as off a field of battle; some three hundred chimneys went on fire simultaneously; and who but a Jesuit could have bethought him of such an expedient for creating confusion and darkness to cover the retreat of his friends?

The same game is being played in a higher arena. Ultramontane ruffianism has erected its front in the British House of Commons, and the consequence has been that in this till now the most dignified and orderly of all assemblies in the civilised world, scenes

of shameful outrage and riot have taken place which have no parallel since the days of the French Convention. That is canon law taking its stand in the midst of Parliament, lifting itself up above the speaker's chair,—above the British Throne, represented by the sword and sceptre,—above the British nation in senate assembled, and telling it that it shall pass no law without its permission. When the budget was brought in this spring the popish members said to the Government, Give us chaplains in the navy and we will give you the budget. The Government demurred. Then said the ultramontanes, You shall have no budget; we will fight every inch of the ground with you; we are prepared with forty amendments, and for forty days and nights the legislation of Britain shall stand still. At last the Government bowed the head, and conceded the ultramontane demand. The nation had to lay the stipulated tribute at the feet of the Pope before it could pass its budget through its own Parliament. We know not if a moment of deeper humiliation is to be found in the annals of England since King John went down in the dust before a papal legate to give thanks for his crown.

We should like to know, were war to arise and battle to be joined, from whom our popish soldiers and sailors are to take their last orders, from their officers or from their chaplains? Which of the two in their eyes is the highest authority? There can be no difficulty in answering that question. This question was lately put through the public journals to Cardinal

Manning and Dr. Newman, with reference to a possible war between Russia and Great Britain. The cardinal answered by an evasion. He could not, he said, believe that England would engage in such a war as the querist described. Dr. Newman replied with greater candour, though still he shirked the question. No soldier, he said, was warranted to act on his own private opinion. Very true; but he can have a *certain* opinion from his priest. The half admission of these two men virtually shift the command of the army and navy, so far as they are composed of popish elements, from the Horse Guards and the Admiralty to the priest. All who live under the crown of Queen Victoria are to render, say the ultramontanes, *due* obedience to the sovereign; but it remains with the Pope to say when that obedience ceases to be *due*. Can the Pope teach the people of Ireland to rebel? it was asked of the Professors of Maynooth when before the Royal Commission. No, was the answer; the Pope cannot teach them to rebel; he can only tell them when it is their duty *not to obey!* Can the Pope annul the obligation of an oath? No, it was answered; he can only tell men when an oath has become *non-existent!*

In all this the Romanists are only acting on their known and declared principles. They are doing just what we should expect them to do: and therefore we feel no surprise at it. But what confounds and amazes us is the part which *we* are acting. The popish faction tell us, in the plainest terms the

English language can supply, that *their* law and *ours* cannot stand together, and that *their* sovereign and *ours* cannot reign on equal terms in Great Britain; they tell us that they aim at our subjection, and that they neither can nor will rest till they have extirpated our religion and laid our liberties in the dust, and yet, as if all were an illusion, we lavish upon them the resources of an empire whose undoing they have sworn to effect. We permit treaties to be ignored, laws set aside or violated, and every obstacle we industriously remove out of the way to make their path easier, and their advance more swift. The syren song of conciliation long beguiled us. That enchantment, we should think, is now at an end. The taunting and insulting words, echoed and re-echoed around us every day, and every day becoming the more insulting and the more bitter, should long since have awakened us to a sense of our real position. The spell is not broken even yet. It seems to hold us firmer than ever, despite that our experience, as uniform as the course of nature itself, tells us that one concession but leads to another, and that to bow down to-day is only to ensure that we shall bow lower to-morrow. We question whether the history of the world furnishes another such instance of delusion and infatuation. Warned by a long succession of the greatest men who have adorned our country during the century, from Robert Hall downwards, of the sin and danger of the course, and now, last of all, warned by ROME herself, who, no longer using delusive words, nor needing her former disguises, avows without shame or

fear her purpose of gigantic guilt ; still we remain deaf. Warned by all history ! warned by the patriots and divines of a past age, and of many who have lived with us ! there comes last of all a messenger from the Vatican ! Were a messenger to come from the grave, would we hear him ? We are no atheists. If we were, this matter would give us less concern, though even then we could not be wholly at our ease, knowing what Rome has been and still is. We believe in a Divine government of the world, but we do not more firmly believe in a Divine government than we believe, despite the much that is noble and self-sacrificing on the part of both individuals and churches among us, that our flagrant national apostacy in the matter of our country's great mission will be visited with signal national chastisement.

CHAPTER VIII.

THE STATE OF EUROPE—COMMUNISM—THE GAME OF
ROME — AN IMPENDING TEMPEST — APPEAL TO
SCOTTISH PROTESTANTS.

LL the foregoing considerations are enhanced by the fact that Rome is at this hour meditating a grander and guiltier project than she ever before dared to plot. The exigencies of the times have suggested this project, indeed forced it upon her. She must conquer and reign in all countries, or pass out of existence. Her resolution has been taken, and that resolution she announces in the Syllabus. The Syllabus is a declaration of war against the modern State.

The world, in the judgment of the Pope, has fallen into ruin. What we term civilisation is, he tells us, barbarism—an abyss of abominations of all sorts. In this abyss the modern world lies sunk, and it must be rescued by the Papacy. For this object the Vatican is labouring to effect, first of all, a reconstruction of ideas. The new ideas are to be the law of all nations, and the foundation lines on which the new edifice is

to be raised. The Church—that is, the Pope—is to be the future sovereign of the world. Such is the Papal Millennium.

It is a hard task which Rome undertakes. At the period of the Reformation her work was comparatively simple. She then stood confronted with but one enemy—a pre-eminently grand one—Protestantism, to wit, against which she directed the thunder of her bulls, while she sent forth her soldiers and executioners to hunt out and put to death the men of religion. The first brunt of the great storm fell consequently upon the Reformers. But Protestantism, in the course of three centuries, has created a new world. It is the originator of all those varied and beautiful products which constitute our modern civilisation. It has given us our letters, our science, our constitutional liberties, our just laws, our free Parliaments, our free press, and last and best of all, our free conscience. A theology in the sixteenth century, Protestantism has now grown into a civilisation. But this development of Protestantism has necessitated a corresponding development of the Papacy. Popery is now mainly a political system, a temporal organisation, which is compelled to cast itself upon a policy of utter extermination as regards every right, privilege, liberty, and art of the modern world. All the acquisitions of the past three hundred years are to be swept away, and the war is to end only when the last vestige of modern institutions and modern thought has been completely razed.

This, it may be thought, is a desperate—nay, an utterly hopeless project. But is it nothing that there are men who are resolved to attempt the execution of it? Is it nothing that there are men who are preparing, and since the beginning of the century have been patiently, calmly, skilfully preparing, to make this attempt? Is it nothing that the whole system of Romanism has been adjusted with a view to that attempt; adjusted, not in the sense of reconciliation, but of studious and uncompromising antagonism? Is it nothing that the hundreds of thousands of Rome's priests, scattered up and down throughout the world, and that the many millions of her adherents in all countries, are being drilled with a view to this enterprise? Is it nothing that Rome is forming military companies, and enrolling recruits, which are to fight not with spiritual but with temporal arms for the "Church?" In fine, is it nothing that in prospect of this supreme effort, in which it is so essential that there should be but one mind to plan and one hand to execute, the Pontiff has clothed himself with the tremendous attribute of Infallibility?

Nor are they mere heated zealots who brood over this enterprise, the greatest that ever Rome concocted. They know the gravity of what they have in hand; they do not look for immediate success, nor perhaps even for early success; but they do assuredly promise themselves victory in the end, and that confidence is itself a power. And even though their hopes should be blasted, and the promised victory should be turned

into a defeat, is it nothing that before an attempt so audacious and gigantic can be successfully met and overcome, vast sacrifices will necessarily have to be made, and vast sufferings endured, to the blasting of some of the richest fruits of civilisation, and the dislocating of the frame-work of many a state? We have seen at what a cost of blood and convulsion the dominancy of the Turk has been broken in south-eastern Europe; the Papacy has struck its roots still deeper into western Christendom—nay, it has struck its roots into British society and institutions, and is every year striking them deeper, and spreading them wider around, and it requires no great sagacity to see,—nay, it argues a strange perversion of vision not to see, that this has only to go on for a few decades more, and then either British liberty must succumb to ultramontaniam, or assert itself at the cost of a life-and-death struggle with the terrible enemy it is nurturing in its bosom.

So long as the Pope retained his temporal sovereignty he was under bond, as it were, to keep the peace towards the other sovereigns of Europe. He was one of themselves, and it was for the interests of the Church too that he should be on fair terms with his brother kings and their peoples. But woe to the nations, now that he has been sent forth crownless and kingdomless. The monarch of the Vatican foresaw the coming of the evil day, and prepared for it by coining a new dogma duly as he was reft of a temporal province. The furbishing of his spirit-

ual weapons is now finished ; he has hung them all up in glittering array in the arsenal of the Syllabus, adding thereto one weapon of tremendous power, altogether invincible indeed—the Infallibility. And now, preparation duly made, Rome tells us that she bides her hour. For what? For wrapping her mantle with dignity around her and dying? No! Rome does not so depart in peace ; she will not die of a broken heart ; if her grave must be spread, it shall be amid the blood and tears of nations ! The hour is come, she tells us, for fighting her last and greatest battle : that battle even in which she is to punish the kings, chastise the revolted nations, and root out all the rights she has cursed in the Syllabus. “ We shall soon,” says the *Voce della Verita*, the organ of the Jesuits, “ see all Christendom divided into two camps : on the one side, the champions of Christ and His Church ; and on the other, the servants of Belial. We shall pass through severe conflicts, but the history of eighteen centuries assures us of final victory.” This voice from Rome is authenticated by another voice from London. Addressing the League of St. Sebastian in 1874, Cardinal Manning said : “ Now when the nations of Europe have revolted and have dethroned the Vicar of Jesus Christ, there is one solution of the difficulty,—a solution, I fear, *impending* ; and that is *the terrible scourge of Continental war*. I do not see how this can be averted. The nations of Europe are doomed to execute judgment on each other. But the League of St. Sebastian, wearing their old grey

and humble uniform, will, it may be, once more stand by the throne of Pius IX. amidst the day-break of that Restoration."

A sovereign without an army and without a fleet going to make war! the idea is ridiculous. It is ridiculous only to those who do not know, or do not care to know, the mighty resources still at the disposal of that sovereign. What matters it that the Pope has been despoiled of a few Italian acres, and a few ragged *contadini*? Leo XIII. can lift up his eyes and look eastward and westward, northward and southward, and can count more millions gathered under his standard than Xerxes saw assembled round his. Not to speak of the bishops, priests, monks, Jesuits, and millions of devotees in all the countries of Europe, who are ready to fight the Pope's battle, not with arguments but with arms, the pontiff knows how to make soldiers of the atheists, communists, and that whole monstrous brood that now begin to swarm in Europe; and when this Magog of the latter days, with all his bands, shall come up "like a cloud" against the liberty and Christianity of the world, it will be at the head of a more miscellaneous host than ever before was seen mustered under one banner.

Stript of the temporal sovereignty, the Papacy still retains the Temporal Power, and is to this hour one of the greatest political kingdoms in existence. What attribute of physical force is it which other kingdoms possess that the Papacy lacks? Is it

number of subjects? the Papacy reigns over 200 millions of men. Is it intelligence? who better instructed or more subtle than the cardinals, bishops, and priests, the magistrates and officers of this power? Is it devotion and zeal? where are there devotees like the subjects of Rome? Is it power in the centre? where is there a force like the infallibility? Is it temporal resources? the goods and lives of all these millions are at the service of the Vatican. Rome is now beating her war-drum all round the world, she is summoning all her soldiers into the field, and thousands who do not wear her uniform, her artful rhetoric will persuade to rally to her standard. The Papacy will join itself to every great and growing party; it will mix itself up with every popular cause; it will reconcile itself with communism, though not with civilisation; it will cozen and flatter the masses, it will weep over their wrongs, and say, "Were I a judge in the land I would right the cause of every man." It will come in between the capitalist and the operative in Britain, and offer its services to adjust the many vexed questions that now disturb the labour market. It will do the same on the Continent. Pope Leo has already written to the German Emperor offering to act as mediator between his government and the communists. The same advance will the Papacy make to all the governments of Europe. Rome will put herself forward as the great law-upholder and peace-preserver of Christendom; in short, the saviour of society. She will say to the

governments, Lean on me, I am the only power that can govern the masses broken loose from law and religion. Like the rider who makes a show of tightening the rein all the while that he is secretly applying the spur, Rome will take care that communism does not die out. It must be her battle-axe—her war-horse. Once firmly mounted on the democracy, her bridal in the mouth of this fiery steed, and her spur in its flanks, she will approach the kings, and tell them that they must purchase their crowns on her own terms. Concede the rights of the "Church," will she say to them, and return to your "obedience," as in the Middle Ages, otherwise I will retire and permit revolution to flow over your thrones and realms. This is the game that Rome is now playing. A subtle and dangerous game assuredly it is; if it succeeds, society will be crushed; if it fails, it will recoil on Rome herself.

Thus it is that around the narrow area of Scottish Protestantism tremendous dangers are hourly springing up. The godlessness of Germany is something appalling. Not less ominous and menacing is the atheism of France. After three centuries of decadence in Spain in which all else has perished, bigotry still survives. Italy, though it has recovered its long-lost unity and freedom, shows a profound and lamentable indifference to a higher liberty. "Buddings" there are in all these countries, but in the language of the Divine Lyric, "the winter" is not yet "past," nor has "the time of the singing of birds come." England! alas!

that is the saddest and darkest spot in all our horizon ! We speak of Romanism not making progress, we deride the fear of such progress as a weakness. No progress ! why, we have seen good part of England become popish before our eyes ; for what is ritualism but Popery ? Hundreds of its churches, within these few years, have been converted into mass-houses ; confession and absolution are now things of daily occurrence. Thousands of so-called Protestants will flock to see an image of the Virgin crowned, or to some equally silly but impious spectacle, without once thinking that they are committing idolatry, and worshipping gods of wood. And then the "indifference" of which Robert Hall complained as one of the inauspicious omens of his day, how much greater is that indifference now ! No ! it is not the ultramontanes of whom we are afraid ; it is not the communists whom we dread ; it is the God of Heaven whose righteous displeasure we deprecate, and whose judgments we would fain turn away. He is a "jealous God," and will not hold guiltless the man or the nation who goes after other gods. "O England ! England !" it was cried to the sister country by John Knox ; and were he alive at this day, he would repeat the warning with even more passionate earnestness, "O England ! England ! if thou obstinately wilt return into Egypt, if thou returnest to thine old abominations before used under the papistry, then assuredly, O England ! thou wilt be plagued and brought to desolation by the means of those whose favours thou seekest, and by

whom thou art procured to fall from Christ to serve Antichrist."

Thus on every side, all around, within our own country, and far away outside of it, there gather dark clouds, which, to all human prospect must discharge themselves in "lightnings, and thunderings, and a great tempest." Even in Scotland Romanism weighs heavily upon all our efforts, and swells the tide of our social evils—our crime, our drunkenness, our Sabbath-breaking—faster than our evangelical and patriotic labourers can dry it up, or raise barriers to restrain its flow. How Scotland can maintain its Protestant attitude in presence of England going headlong into Romanism, subject as it will now be to the insidious working of the hierarchy, we do not very well see.

The sum of what we have said is—that Popery is mainly a temporal power; that its so-called spiritual discipline is, as defined by itself, simply a penal coercion, or temporal government, which overrides all the civil and religious rights of men; that the territorial hierarchy is the only regular and canonical authority by which this government can be put in force; that by the establishment of the hierarchy in Great Britain this penal temporal jurisdiction is now put in force over all Papists in the three kingdoms, who, more especially since the promulgation of the infallibility, are, in their consciences, opinions, goods, and liberties, almost without defence or remedy from civil law; that, in prosecution of the plan devised at

Rome in the end of last century for the subjugation of Great Britain, Ireland is being drilled in the dogmas of canon law, to the disturbance of its social order, and the undermining of its temporal allegiance, and specially with the view of making it the instrument of subjecting the rest of the empire to the rule of the Vatican; that large bodies of Irish Romanists are now located in all our great cities, who, the regular canonical government of Rome being established by the hierarchy, will now be subjected to the same drilling, with a view to the same end—namely, to enforce as with a hand of iron canon law upon Protestants; that by-and-by, when the hierarchy shall have firmly rooted itself in the country, drilled its subjects, and added to their numbers and strength by perversions mainly from the upper and influential classes, a more open policy will be adopted; the question of church lands will be raised, the questions of popish education, of popish processions, of precedence, and of the many abnormal powers claimed by the priests of Rome, will all be agitated; our literature will be corrupted, public opinion will be misled, and very clever attempts will be made to make Protestantism and Protestants, first unfashionable, next ridiculous, and last of all obnoxious. A stage farther, and mob violence will be employed to enforce papal claims, and to restrict the right of free speaking, free discussion on platforms and in the press. When we have got used to this another step will be taken, our religious liberty will be assailed. Louder and yet louder will the cry of “civil and religious

liberty" be raised—by which the Romanist simply means power to carry out canon law. "You are bound to tolerate us," will he say, "because toleration is your principle, but we are not bound to tolerate you because toleration is not our principle. It is an 'insanity, a wickedness' of which we cannot be guilty, though we demand that you should practise it." All these considerations receive additional weight from the condition of England, where we witness a portentous spread of Ritualism—in other words, Popery; a rapidly developing powerful popish influence; a million a-year given for the support of popish priests and popish institutions; the all but entire cessation of the spirit of resistance to popish advance; the growing conviction in the minds of even good men that the battle is lost, and that it is needless to fight longer. And then, too, we have to think of the continent of Europe, where gigantic atheisms and communisms are lifting up their heads, overshadowing order, attempting the life of kings, and making powerful governments quail. Popery, if her cunning does not fail her, will, under pretence of inserting the curb, impose the harness, and make atheism and communism to draw in her car. There is not the slightest exaggeration in this picture. Whether it indicates *boldness* to contemplate it without alarm we shall not say. We who now write are too old to have any personal fear whatever. But to our thinking this is a state of things which sooner or later will bring lightnings over the heavens, and make ruins upon the earth.

It were a noble thing—is it an impossible thing?—for the country which anciently set bounds to the conquests of Pagan Rome, to confront her not less ambitious and more dangerous successor, Papal Rome, and say, “Hitherto have come your victorious steps, but beyond your triumphs do not extend—your eagles shall not soar.” At the foot of yonder Grampians our fathers met the legions of Cæsar and rolled them back; it were exploit more glorious if their sons, standing on the principles of the Reformation—stronger bulwark than the eternal hills—should join battle with the papal legionaries, which think to make us their prey, and send them back in discomfiture to tell her from whom they came that there is a nation whom they cannot subdue. Let us cry mightily to God, in whose hand alone is deliverance. But let us at the same time, if we expect to be heard, do our own duty. And what can we do? We can urge our appeal in Parliament, calling upon it to reverse its policy of fostering a system which has proved itself the deadliest enemy of liberty in all countries, and which, if it receives a few years more the encouragement which has been given it in the past, will assuredly shake to its foundations the fabric of British power. The coming dissolution of Parliament will give every elector an opportunity of acquitting himself of his duty in this matter. Of all the questions that regard the welfare of our country, this is out of sight the greatest. Let every friend of religion and liberty weigh his vast responsibility, and vote for no man who

will misrepresent him in this matter in the Legislature. The government of the country, in the last resort, is now in the hands of the electoral body, and with them, and not merely with Parliament, must rest the sin, if further persisted in, of endowing Popery. Let pastors explain to their flocks what our fathers were wont to call the "soul-destroying doctrines" of Romanism. Let fathers warn their sons to stand afar off, and show no countenance to a system which has on its hands our fathers' blood, and on its head the threatenings of our fathers' God. We make our appeal in the sacred name of liberty, which is not ours to keep or to cast away at our pleasure. Dearly bought, won for us at the stake, we are bound to hand it down to our sons; for, after the Gospel, liberty is the best of all heritages. Better far that we should go to the Grassmarket and die, or to the Lollards pit and burn, than that we should transmit serfdom to our offspring, and we and they live the bondsmen of Rome, than which there is no fouler or crueller slavery. We make our appeal in the yet more sacred name of the Gospel, of which Popery is pre-eminently the grand enemy, that all act the part of Christians and patriots at this crisis. Ages after Marathon and Salamis were stricken, the shepherd on the Greek plains would hear, when invasion threatened his country, the clashing of armour, and the shouting of victors, as if to awaken the slumbering martial spirit of their descendants. Hear ye not those voices, like that of those who sleep beneath the altar, which cry

to us from the grey moors of Lanarkshire, from the green slopes of the Pentlands, and the Greyfriars churchyard of Edinburgh, adjuring us to be mindful of what we owe to them, and to ourselves, and to the nations around us. We stand on a moral Thermopylæ. Our submission will rivet the chains of the captives of Rome, our courageous resistance will contribute to their deliverance. Let us be mindful of those who are struggling to escape from the yoke of the oppressor. We adjure all by their appearance before the judgment-seat at last, that they ponder the facts and reasonings we have put before them, not in the light of worldly policy, but of the Word of God, and of the laws of His government, as shown in His dealings with our nation in the past, and act herein as their consciences enlightened by the Bible shall bid them. In that day, and before the throne of the Judge, it will not be found to our praise that, when Protestantism was assailed, insulted over, and reproached, we were ashamed to own it, or to plead its cause before cold or hostile assemblies! nor will it be found a light matter that, although we did not enrol ourselves among its adherents, or receive its mark on our foreheads, or in our right hands, we gave our secret wishes to, or helped with our substance, or threw the shield of our influence around her who clothed herself in purple and fine linen, and who, after having lived deliciously with the kings of the earth, and waxed rich by trading in the souls and bodies of men, has now at last crowned her career of unparalleled wickedness with an

act of unparalleled blasphemy—a blasphemy which no other being in all the universe but one, even he who is king of the bottomless pit, could have been guilty of—climbed up to the throne of God, clothed herself with the mantle of God, and said to the nations; “I am God.”



